

Surah 21 Surah Ambiyaa

THE AMBIYAA

THE LINK BETWEEN SURAH AMBIYAA AND SURAH TAAHAA

Surah TaaHaa mentions how Allaah emphasised to Moosa عليه السلام that only Allaah should be regarded as the true deity and Helper. Allaah told him, **“Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance”** [verse 14]. Now Surah Ambiyaa emphasises that fact that it was not only Moosa عليه السلام who received this revelation, but all the other Ambiyaa عليه السلام as well. Allaah says in verse 25 of Surah Ambiyaa, **“We sent revelation to every Rasool before you (O Muhammad عليه السلام, telling them) that, 'Without doubt there is no Ilaah but Me, so worship Me only.'”**

A SUMMARY OF THE SURAH

The central message of Surah Ambiyaa is that Allaah is the Only One Who has knowledge of all things in the heavens and the earth. Therefore, only He should be worshipped and regarded as one's Helper to be summoned when in need. This is mentioned in verse 4 where Allaah says, **“He (Rasulullaah عليه السلام) said (to the Mushrikeen), “My Rabb knows the speech in the heavens and the earth, and He is All Hearing, All Knowing.”** To prove this point, the Surah contains more than a dozen proofs.

In rejecting the preaching of Rasulullaah عليه السلام, the Mushrikeen claimed that a messenger of Allaah needs to be an angel and not a human. Allaah replies to this in the following verses:

1. **“Before you (O Rasulullaah عليه السلام) We have sent (as Ambiyaa) only men (not angels) to whom We have sent revelation, so ask those who have knowledge (of the previous scriptures) if you do not possess any knowledge (of the subject).”** [verse 7]
2. **“We have not made them (the Ambiyaa) mere bodies who do not eat food and they did not live forever. (Like all human beings, the Ambiyaa also needed to eat and drink and they also had to die) [verse 8]**

The many stories of the Ambiyaa عليه السلام mentioned in this Surah also make it clear that it is only Allaah Who can assist a person in need and that even the illustrious Ambiyaa عليه السلام had to call to Him for assistance.

سُبْحَانَكَ أَيُّهَا النَّبِيُّ وَمَا أَنَا إِلَّا نَسِيتُ آيَةَ رَسُولِي وَكَرِهْتُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ①

الجزء ١٨

1. Peoples' reckoning (the Day of Qiyaamah) has drawn near, yet (failing to take heed) they are turning away (from Imaan) in negligence.

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ②

2. They listen in jest (playfully) to any new advice that comes to them from their Rabb (they mockingly pretend to be listening intently)...

لَهُمْ قُلُوبٌ يَّسُوءُ السَّحَرَاءُ لَهَا ۖ وَالَّذِينَ ظَلَمُوا هَلْ هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَتَوَكَّلُونَ السَّحَرَاءَ وَتَنصُرُونَ ③

3. ...while their hearts are heedless (they have no intention of heeding the advice). The oppressors (the Kuffaar) secretly convene saying, "He (Rasulullaah ﷺ) is but a (an ordinary) human like yourselves. (He is not a Prophet but a man who has learnt magic. Therefore, the effect that the Qur'aan has on people is not because it is from Allaah but because of the magic that he practises) Will you come to (listen to) magic while you see it (with your own eyes? Will you believe in it knowing that it is magic)?"

قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ④

4. He (Rasulullaah ﷺ) said (to the Mushrikeen), "My Rabb knows the speech in the heavens and the earth, and He is All Hearing, All Knowing". (He therefore knows what you discuss in secret and will punish you for it.)

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلْ أَفْرَدَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا آيَةً كَمَا أَرْسَلْنَا الْأَوَّلُونَ ⑤

5. However, (failing to take heed,) they (even) say, "These (verses of the Qur'aan) are (the result of) confused (absurd) dreams. No, (it is worse than this) he (Rasulullaah ﷺ) has forged it (and attributed it to Allaah) ! No, (in fact we must conclude that) he is a poet (whose words have appeal but lack truth) ! (If he wishes to prove to us that he is a Rasool,) He should bring us an Aayah (a miracle) like the ones sent with the (Ambiyaa ﷺ of the) previous people."

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾

6. None of the towns that We destroyed before them had Imaan (despite seeing the miracle). **Will these people now have Imaan** (when they see the same miracles) ? (Just as previous nations were destroyed when they refused to believe in the miracles they requested, all Mushrikeen also stand to suffer the same fate).

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

7. Before you (O Rasulullaah ﷺ) **We have sent** (as Ambiyaa ﷺ) **only men** (not angels) **to whom We have sent revelation**, so ask those who have knowledge (of the previous scriptures) if you do not possess any knowledge (of the subject).

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

8. We have not made them (the Ambiyaa ﷺ) **mere bodies who do not eat food and they did not live forever**. (Like all human beings, the Ambiyaa ﷺ also needed to eat and drink and they also had to die)

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾

9. Then We made true the promise to them (that they will be rescued from the Kuffaar and saved from the punishment that will destroy the Kuffaar), **rescued them** (those whom We desired) **and destroyed those who transgressed the limits** (the Kuffaar).

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ فَلَا تَعْبُدُونَ ﴿١٠﴾

ع

10. We have certainly revealed to you people a Book (the Qur'aan) **which contains advice** (reminders) **for you. Will you still not understand?**

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾

11. How many were the oppressive towns (towns of sinful people) **that We annihilated** (because of their kufr and sin) **and We then created another nation after them**. (Therefore, no nation should think that they are indispensable because We can destroy them in the same manner and create others to replace them.)

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾

12. When they (the people of previous nations) **sensed Our punishment** (calamity coming to them), **they suddenly began to flee** (headlong) **from the town** (in an effort to escape the punishment).

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنُمْ لِلْعِلْمِ كُنْتُمْ تُسْأَلُونَ ﴿١٣﴾

13. (The angels bringing the punishment then told them,) **“Do not flee, but return to the things that gave you pleasure (the luxuries that kept you from accepting Imaan) and to your homes. Perhaps you may be asked (by later generations about what happened to you. Of course, you and whatever you treasured will not be there to answer their questions).”**

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾

14. (When the punishment came to them,) **They said, “Woe be to us! We were oppressors (sinners) indeed (we oppressed ourselves by inviting this punishment) !”**

فَمَا زِلَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلَهُمْ حَصِيدًا خَمِيدِينَ ﴿١٥﴾

15. This (remorseful cry) **remained their call until We (destroyed them and) made them like reaped corn (scattered bodies littering the area), totally extinguished (like a doused fire without the pride they once possessed).**

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْبٍ ﴿١٦﴾

16. **We have not created the heavens and the earth for idle amusement (without a purpose).** (Every creation of Allaah has a purpose, one of these purposes being that each creation is an example of Allaah's might and great power.)

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ آلًا تَتَّخِذُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ ﴿١٧﴾

17. **If We intended to create a toy (something merely to pass Our time), We would have done so from Our side (We would have created something simple instead of the magnificent heavens and earth) if We were to really do so (it would have been unnecessary to create anything so elaborate. It therefore follows that the heavens and earth are not mere toys and that there are great lessons to be learnt from them).**

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾

18. (By pondering about the marvellous creation of Allaah, people are able to realise the truth of Towheed, which leads them to accept Imaan. By doing this, they are able to stay away from all types of falsehood. Referring to this, Allaah says,) **Rather (than creating the whole of creation in vain, it is by means of the creation that) We hurl the truth (Towheed and Imaan) at falsehood (Shirk and kufr), shattering its head, after which it (falsehood) suddenly disappears (from a person's life because as a Mu'min, he shuns falsehood). May you (Mushrikeen) be destroyed because of what you concoct (by saying that Allaah has partners).**

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾

19. **To Him (Allaah) belongs whoever is in the heavens and (on) the earth. Those (the angels) who are with Him are not ashamed (idle) to worship Him, nor do they tire (of worshipping Him).**

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾

20. They glorify Him night and day without being lax (without growing weary).

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾

21. Or have they (the Mushrikeen) chosen (to worship) Aaliha from the earth who can resurrect (who can give life to the dead) ? (It is obvious that their gods cannot do this. They are therefore not fit to be worshipped.)

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

22. If there were other Aaliha but Allaah in the heavens and the earth, the (system of the) two would be in chaos (because no two or more persons can think in the same way. Had there been many gods, each would have different opinions about running the system of the universe. It would therefore be impossible to see the system of the universe functioning as perfectly and flawlessly as it does. The finely tuned manner in which everything occurs makes it apparent that there is only One Allaah in control of everything). Allaah, the Rabb of the Arsh, is Pure from (not in need of) what (gods) they ascribe (as His equals).

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

23. He (Allaah) will not be questioned about what He does (because He is above all and everything He does is perfect, most appropriate and above questioning), but they (the people) will be questioned (about the actions they carry out in this world).

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا إِذْ كَرَّمْنَا مَعِيَ وَذِكْرُ مَنْ قَبْلِي ط بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾

24. Or have they (the Mushrikeen) chosen other Aaliha (to worship) besides Him? Say, "Produce your evidence (to prove that these gods deserve to be worshipped) !" This (Qur'aan) is a reminder to those with me (reminding them that none but Allaah deserves to be worshipped), and a reminder to those before me (reminding them that the same reminder was given to them in the previous scriptures). But most of them do not know the truth (of Towheed), because of which they turn away (from it)."

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

25. We sent revelation to every Rasool before you (O Muhammad ﷺ, telling them) that, "Without doubt there is no Ilaah but Me, so worship Me only."

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ ط بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾

26. They (the Mushrikeen) say, “Ar Rahmaan has taken children (for Himself).” He is Pure (from needing children) ! **They** (the angels whom they say are Allaah's children) are but honourable slaves (of Allaah and one's children can obviously not be one's slaves).

لَا يَسْأَلُونَكَ بِالْقَوْلِ وَهُمْ بِأَمْرِ يَعْمَلُونَ ﴿٢٧﴾

27. They (the angels) do not speak before Him and duly carry out His orders (in complete submission).

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ رَضِيَ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾

28. He knows what is before them and what is behind them (He knows everything they do) and only the one with whom He is pleased will be able to intercede (on behalf of anyone on the Day of Qiyaamah). (In fact) **They** tremble with fear for Him.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا مِمَّا يُدْخِلُ فِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

29. Whoever of them has to say, “I am an Ilaah besides Him (so worship me),” then **We** shall punish him in Jahannam. Thus do **We** punish the wrongdoers (sinful ones).

أَوَلَمْ يَرَوْا أَنَّا سَخَّرْنَا السَّمُوتَ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

30. Do the Kuffaar not see that the skies and the earth were once closed (no rain fell from the sky and no plants grew on earth), then (when man was placed on earth) **We** opened them (so that man could survive) ? And **We** created every living thing from water. Will they still not accept Imaan?

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سَبِيلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

31. We have placed mountains (counterweights) on the earth so that it does not shake with them (people), and **We** have made wide roads on earth so that they be guided (in their travels from place to place).

وَجَعَلْنَا السَّمَاءَ سَفْكَاً مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

32. And We have made the sky a protected roof (which Allaah safeguards to protect man from deadly rays and meteors), yet they (the Kuffaar) turn away from Our Aayaat (refusing to accept them).

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

33. It is Allaah Who created the night, the day, the sun and the moon, each swimming in its own orbit *(never straying from its orbit and never crossing the orbit of the other).*

وَمَا جَعَلْنَا لِلْبَشَرِ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٣﴾

34. (O Muhammad ﷺ) We have not prescribed eternal life for any human before you *(regardless of whether the others were Ambiyaa ﷺ or not. You will therefore pass away like all others). If you pass away (as the Kuffaar wish), will they (the Kuffaar) live forever? (They will have to die as well. They therefore have nothing to be happy about when you pass away because whereas you will enjoy happiness in the next life, they will suffer only misery.)*

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالْأَشْرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٤﴾

35. Every soul shall taste death. (However, before your death,) We test you well (thoroughly) with good and bad conditions *(to see whether you continue obeying Allaah in all conditions) and you will return to Us* *(after death when We shall evaluate how you performed in your tests).*

وَإِذْ أَرَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٥﴾

36. When the Kuffaar see you (O Rasullullah ﷺ), they merely wish to ridicule you. (They say,) “Is this the person who makes mention of who criticises your gods?” (Far from believing in Allaah), They totally reject the mention of Ar Rahmaan.

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٦﴾

37. Man has been created from haste *(with a hasty nature, because of which he is always in a hurry to do things and expect to see quick results). I shall shortly show you My Aayaat (the punishment I have promised you for committing kufr), so do not hurry Me (have patience).*

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٣٧﴾

38. They (the Kuffaar) say, “When will the promise (of punishment) come to pass if you (O Rasullullah ﷺ) are truthful *(in your claim that we will be punished for committing kufr) ?”*

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُبْصِرُونَ ﴿٣٨﴾

39. If only the Kuffaar knew the time *(in the Akhirah) when (while suffering in Jahannam), they will neither be able to ward off the Fire from their faces, nor from their backs (because fire will surround them). They will also not be helped (there). (If they had knowledge of this, they would not behave as they do.)*

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿٤٠﴾

40. However, it (punishment) will come to them suddenly, totally dumbfounding them. Then they will neither be able to repel it, nor will they be granted any respite (time to repent).

وَلَقَدْ اسْتَهْزَأُ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤١﴾

41. (O Rasullullah ﷺ) Undoubtedly, the Rusul before you were also ridiculed (mocked), but those who ridiculed (jeered) them were engulfed by (the consequences of) their own ridicule (they were destroyed by Allaah's punishment). (The same will be the plight of those who ridicule you).

قُلْ مَنْ يَكْفِيكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٢﴾

42. Say (to the Kuffaar), "Who can protect you from (the punishment of) Ar Rahmaan each day and night?" However, (despite knowing that none can protect them from Allaah's punishment) they turn away from the Reminder of their Rabb (the Qur'aan).

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٣﴾

43. Or do they have Aaliha that will protect (defend) them from Us? They (their Aaliha are so helpless that they) cannot even help themselves, nor will anyone align with them (to offer protection) against Us.

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

44. Nonetheless, We granted prosperity (enjoyment) to them (the Kuffaar) and their forefathers (without punishing them) until a long period passed by them (in which they revelled in their prosperity and failed to accept Imaan). Do they not see that We gradually diminish the lands (in their control) from its ends (by giving more and more land to the Muslims through successive victories)? Will they (the Kuffaar ever) be victorious? (No, because the Muslims will have ultimate victory.)

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

45. Say, "I warn you only with revelation (from Allaah and not with my own words). (However, although the warnings are from Allaah) The deaf (those who do not want to accept what they hear) cannot hear the call when they are warned."

وَلَيْنَ مَسَّتْهُمُ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُوَيْسِنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾

46. Undoubtedly if (only) a puff (a slight amount) of your Rabb's punishment has to afflict them, they will (be so distraught that they will) certainly say, "May destruction overtake us! We were oppressors (sinners) indeed!"

وَنَضْعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تَظْلِمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٦﴾

47. On the Day of Qiyaamah, We will erect the scales of justice (to weigh the good and bad actions of people) and no soul will be oppressed (wronged) in the least. Even if a deed (good or bad) is equal to the weight of a mustard seed, We shall bring it (to be weighed on the scales). We suffice as Reckoners (and need no one else for the task).

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٧﴾

48. Without doubt, We had granted Moosa (عليه السلام) and Haaroon (عليه السلام) the Decider (between right and wrong, namely the Torah, which was also), a (guiding) light, and a reminder (advice) to those with Taqwa.

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٨﴾

49. Those (with Taqwa are they) who fear their Rabb without seeing Him, and are fearful of Qiyaamah (concerned about their condition then).

وَهَٰذَا ذِكْرٌ مُّبْرَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٤٩﴾

عَمَّا

50. This (Qur'aan) is a blessed advice that We have revealed. Will you then reject it (despite all its great attributes)?

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥٠﴾

51. Before this (period of Moosa (عليه السلام)), We had granted Ibraheem (عليه السلام) his correct course (keen understanding and guidance) and We were always aware of him (We knew that he was worthy of being Our Rasool).

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥١﴾

52. (Worthy of mention is the time) When he told his father and his people, "What are these statues (idols) that you are devoted to?"

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٢﴾

53. They replied, "We (worship them because we) found our forefathers worshipping (serving) them."

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

54. He (Ibraheem عليه السلام) said, “Verily you people and your forefathers are certainly in manifest error (clearly misguided).”

قَالُوا أَجِئْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّعِينِينَ ﴿٥٥﴾

55. They said, “Do you bring us the truth or are you from the jesters (are you serious about what you are saying or are you merely amusing us)?”

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ ۚ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾

56. He said, “Rather (than worshipping these idols, you should understand that) your Rabb is the Rabb of the heavens and the earth, Who has created (originated) you. (It is He Whom you should worship.) I am of those who bear (confirms) witness to this.”

وَتَاللَّهِ لَا أَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

57. “By Allaah! I shall certainly devise a scheme against your idols (to destroy them) after you have turned your backs (and have left the town).”

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾

58. So (when the people one day left town to celebrate a festival,) he (used an axe to break all the idols and) reduced them to fragments (pieces), but for the largest of them (which he left intact with the axe hung around its neck) so that they may turn towards him. (Seeing it intact with the axe, they may think that it could be responsible for the damage. However, they would then immediately dispel this thought because they knew that the idols could do nothing. In this manner, Ibraheem عليه السلام wished to bring to their attention that they are wrong to worship such useless things.)

قَالُوا مَنْ فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾

59. (After returning to the town and seeing their idols destroyed,) They (the people) exclaimed, “Who has done this to our gods? He is certainly from the wrong-doers!”

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾

60. They (some of them) said, “We have heard a youth speak of (about) them (saying that he intends to devise a scheme against them). He is called Ibraheem.”

قَالُوا أَتُؤْتَاهُ عَلَيْهِ عَلَىٰ آعْيُنِ النَّاسِ لَعَالَهُمْ يَشْهَدُونَ ﴿٦١﴾

61. They said, “Bring him before the people so that (if he admits to the act,) they may be witnesses (to his admission).”

قَالُوا أَنْتَ فَعَلْتَ هَذَا يَا إِلَهَتَنَا يَا بُرْهِيمُ ﴿٦٢﴾

62. They asked, “Is it you who did this to our gods, O Ibraheem?”

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَتَفَقَهُونَ ﴿٦٣﴾

63. He replied, “But (it seems as if) this large one has done it. Ask them (who it was) if they (idols) have the ability to talk.”

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾

64. They all searched (ponder in) their souls (when they realised their foolishness in worshipping idols who cannot even talk) and said (to themselves), “You are oppressors (unjust) indeed.”

ثُمَّ نَكَّسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَتَفَقَهُونَ ﴿٦٥﴾

65. They then lowered (bent) their heads (in shame) saying, “You know very well that these (idols) cannot speak.”

قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾

66. He said, “Do you then (still) worship besides Allaah such things that can neither profit you nor harm you?”

أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

67. “Shame (disgrace and humiliation be) on you and those that you worship besides Allaah! Do you not understand (the error of your ways)?”

قَالُوا احْرَقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾

68. (Embarrassed and not knowing what to do,) They said (to save face), “Burn him and (thereby) assist (avenge) your gods if you will do so (if you want to do something).” (So they made a large fire which was so hot that none could approach it. They were then forced to catapult Ibraheem عليه السلام into it.)

قُلْنَا إِنَّا لَنُكُونُ بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ۝٦٩

69. (However, when Ibraheem عليه السلام entered the fire) We said, “O fire! Be cool and peaceful for Ibraheem.” (As a result of this command, not even a hair of Ibraheem was burnt and he lived peacefully in the fire for some time.)

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ۝٧٠

70. While they (the Kuffaar) intended to plot (evil) against (to harm) Ibraheem عليه السلام, We made them the worst losers (because he remained unharmed, while they did not achieve their objective and will suffer the consequences in the Aakhirah).

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ۝٧١

71. We rescued him (Ibraheem عليه السلام) and (his nephew) Loot عليه السلام (and took them) to a land that We had blessed for all (externally and internally) in the universe (the land of Shaam).

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ ۝٧٢

72. We gifted (rewarded) Ibraheem عليه السلام with (a son) Is'haaq عليه السلام and a grandson, Ya'qoob عليه السلام. We made all of them righteous (having excellent character and piety.)

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا ۖ وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ۝٧٣

73. We made them guides (Ambiyaa عليه السلام) who guided (people) by Our orders, and We commanded them to perform good deeds, to establish salaah, and to pay zakaah. They were all Our (devoted) worshipers.

وَلُوطًا إِنَّا جَعَلْنَاهُ حَكَمًا وَعَلِمًا ۖ وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسِيقِينَ ۝٧٤

74. We granted Loot عليه السلام wisdom (insight) and knowledge (comprehension), and We rescued (delivered) him from a town (Sodom) that (the people of which) used to perpetrate (engage in) despicable (impure) acts (such as homosexuality). They were certainly evil and sinful (disobedient) people.

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۖ إِنَّهُ مِنَ الصَّالِحِينَ ۝٧٥

75. And We admitted him (Loot عليه السلام) into Our mercy (by saving him from those people). He was indeed from among the righteous (fortunate).

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۖ

76. And (remember) Nooh عليه السلام from before (Ibraheem عليه السلام) when he called (to Allaah to destroy his people) and We responded to him (accepted his du'aa by sending the flood to them). So We rescued him and his family from tremendous distress (from the flood).

وَنَصْرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ۖ

77. And We granted him salvation from a nation who rejected Our Aayaat. They were indeed an evil nation, so We drowned all of them.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمُونَ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَمَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ۖ

78. (Remember) Dawood عليه السلام and Sulaymaan عليه السلام when they arbitrated about a crop that was trampled by the goats of some people. We were Witnesses to their decision. (A farmer brought a person to the court of Dawood عليه السلام, claiming that the person's goats had escaped from their enclosure at night and ravaged his [the farmer's] crops. Dawood عليه السلام ruled that all the goats should be given to the farmer as compensation. When the two left Dawood عليه السلام's court, they met Sulaymaan عليه السلام. When he asked them what was his father's judgement, they informed him about it. Sulaymaan عليه السلام told them, "If I had passed judgement, it would have been beneficial to both parties." He then went to his father and repeated the same statement. Dawood عليه السلام asked him what he had in mind. Sulaymaan عليه السلام said that the goats should be put in the custody of the farmer so that he may use the milk and wool. In the meantime, the other person should be given the farm and work the land until the crops grow to the condition that they were when the goats destroyed them. Thereafter, the goats were to be returned to the original owner. Dawood عليه السلام was pleased with this decision and called the two back, instructing them accordingly.)

فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ۚ

79. We explained the decision (as mentioned above) to Sulaymaan عليه السلام and granted wisdom (keen sense of judgement) and knowledge (understanding) to both of them. We placed the mountains and birds at Dawood عليه السلام's service and they all engaged in Allaah's glorification (with him). We are the ones Who can do (Who can make such things possible).

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِيُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ۚ

80. We taught Dawood عليه السلام the skill of making armour (with links to allow easy movement, unlike the armour of bygone times which consisted of uncomfortable solid steel plates which restricted movement), so that it protects you in your wars. Will you be grateful (show some gratitude)?

وَسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ ۚ

81. And We placed the swift wind at the service of Sulaymaan ؑ. By his command, it carried him *(within a short span of time)* to the land that We had blessed *(Shaam, normally a months journey away)*. We have knowledge of all things *(We always knew that these tremendous bounties would not cause pride to creep into his heart)*.

وَمِنَ الشَّيْطَانِ مَنْ يَعْزُوزُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَفِظِينَ ۝٨١

82. There were some Shayaateen (Jinn) who used to dive for him (to retrieve pearls) and do other work for him (such as constructing large buildings and making large pots). It was We Who kept them under control.

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ۝٨٢

83. And (remember) when Ayyoob ؑ prayed to his Rabb (when he lost his wealth and children and was afflicted with a disease) saying, “Difficulty has certainly afflicted me and You are the Most Merciful of those who show mercy (so remove my difficulty by Your mercy).”

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ
لِّلْعَبِيدِ ۝٨٣

84. So We answered his prayer and removed the difficulty that beset him. We then gave him (back) his family (and his wealth) and much more in addition as a special mercy from Us and as a remembrance for the worshippers (so that by his story people can always remember that patience brings immense rewards).

وَأَسْمِعِيلَ إِذْ دَرَسَ وَذَٰلِكَ الْكِتَابُ كُلٌّ مِّنَ الصَّابِرِينَ ۝٨٤

85. And (remember also) Ismaa'eel ؑ, Idrees ؑ and Dhul Kifl ؑ. They were all from the patient ones.

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ الصَّالِحِينَ ۝٨٥

86. We admitted them all into Our mercy. They were indeed from the righteous (pious and good).

وَذَٰلِ النُّونِ إِذْ ذُهِبَ مُغَاصِبًا فَظَنَّ أَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا
أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۝٨٦

87. And (do not forget) the person of the fish (Yunus ؑ) when he left (the town) in anger (without requesting permission from Us) and thought that We would not straiten (correct) things for him. (However, when a large fish swallowed him), He prayed in the darkness (of its belly) saying,

“There is no Ilaah but You (O Allaah). You are Pure. I have certainly been from among the wrongdoers (so please forgive me and remove me from this fish).”

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ مِنَ الْغَمِّ وَكَذَلِكَ نُخَيِّجُ الْمُؤْمِنِينَ ﴿٨٨﴾

88. So We responded to his du'aa (heard his cry) and rescued him from distress (suffocation, by causing the fish to spit him out). Thus (as We rescued him) do We rescue the Mu'mineen (from difficulties).

وَرَكَّابًا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

89. And (remember) when Zakariyya (عليه السلام) prayed (to Allaah saying,), “O my Rabb! Do not leave me childless when You are the Best (and only One) of (those who provide) Successors (progeny).”

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْحَيَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خِشَعِينَ ﴿٩٠﴾

90. So We responded to his du'aa, gifted him with (a son) Yahya (عليه السلام) and cured his wife (allowed her to bear children in her old age). Verily, they (the Ambiyaa (عليه السلام) mentioned above) would (used to) hasten to perform good deeds and prayed to Us in anticipation (in hope of Our mercy) and in fear (of Our punishment). They were humble before Us.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾

91. And (remember) the woman (Maryam (عليها السلام)) who guarded her chastity. We blew Our spirit (a spirit that We created) within her (allowing her to conceive Isa (عليه السلام)) and made her and her son an Aayah for the universe (to prove to people that We can indeed create in ways that are not the usual).

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

92. This (system of beliefs that all the above Ambiyaa (عليه السلام) adopted) is indeed your religion, which is the one and only way and I am your Rabb, so worship (serve and obey) Me.

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلًّا إِلَيْنَا رَجْعُونَ ﴿٩٣﴾

93. (However, instead of subscribing to these beliefs founded on Towheed) They (the people) caused (numerous) divisions in their affairs (in the matters of their Deen, causing them to be divided into many denominations). Each of them shall return to Us (on the Day of Qiyaamah when We shall judge between them).

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَكْفُرَانِ لِسَعِيٍّ ۖ وَلَنَا لَهُ كُتُبُونَ ﴿٩٤﴾

94. Whoever does a good act as a Mu'min, his effort will not be unappreciated in the

least (he will be rewarded for every good act regardless of how insignificant it may seem). **We are indeed the scribes of it** (We meticulously record their every action).

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

95. It is an established fact that the town which We have destroyed shall never return (to this world)...

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

96. ...until the time arrives (just before the Day of Qiyaamah) **when Ya'jooj and Ma'jooj will be released** (from behind the wall that Dhul Qarnayn built) **and they will scurry down every hill.**

وَأَقْرَبَ الْوَعْدِ الْحَقِّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارِ الَّذِينَ كَفَرُوا يُوبِلْنَ قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَٰذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾

97. The true promise (Qiyaamah) **will be near and the eyes of the Kuffaar will be fixed above** (out of fear and worry). **They will say, "May we be destroyed! We were negligent of this (day). Nay! We were** (not merely negligent but we were) **indeed oppressors (sinners)!"**

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرِدُونَ ﴿٩٨﴾

98. You (Mushrikeen) **and whatever** (idols) **you worshipped besides Allaah will be the fuel of Jahannam which you shall surely enter.**

لَوْ كَانَ هَٰؤُلَاءِ إِلَهًا مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

99. If these (idols) **really were Aaliha, they would not have entered it** (Jahannam). (However, because they were never worthy of being worshipped, they will enter Jahannam and) **They will all remain there forever.**

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

100. They (the idols and idol-worshippers) **will scream and shout in Jahannam and will be unable to hear** (anything because of their intense suffering).

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

101. Indeed those for whom We have ordained the best (Jannah), **these** (righteous people) **shall be kept far from Jahannam.**

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خِلْدُونَ ﴿١٢٧﴾

102. They will not even hear its whisper. They will live forever in (Jannah where they will have) whatever they desire.

لَا يَحْزَنُهُمُ الْفِرْعُ الْأَكْبَرُ وَتَتَلَقَّيْهِمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٣﴾

103. The greatest fright (Qiyaamah) shall not distress (worry) them and angels will meet (receive) them (as they emerge from their graves, saying), “This is your day that you had been promised.”

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا فاعِلِينَ ﴿١٤﴾

104. *(Do not forget the Day of Qiyaamah, which is)* **The day when We will fold the skies like the folds of written scrolls. As We originated the first creation, We shall repeat it** *(making all appear as they had appeared when they were first created).* **This is a binding (definite) promise upon Us. We are undoubtedly the Ones Who can do** *(Who have the power to fulfil this promise).*

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرُثُهَا عِبَادِيَ الصَّالِحُونَ ﴿٥٥﴾

105. Without doubt, We have already written in the Zaboor after the reminder (the Torah) that My pious bondsmen shall inherit the land (of Jannah).

إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عٰبِدِينَ ۝١٦٦ ط

106. There is certainly sufficient material in this (Qur'aan) for the worshipping people (to take them to Jannah).

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

107. We have sent you (O Muhammad ﷺ) as a mercy to the universe (to show mercy towards mankind, Jinn and creation at large by guiding them to the path of salvation).

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾

108. Say, "It has been revealed to me that your llaah is but One llaah. So will you submit (*be obedient*) to this?"

فَإِنْ تَوَلَّوْا فَقُلْ أَذْنُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَدْرِيْٓ أَقْرَبُ أَمْ يُعِيدُ مَا تُوْعَدُونَ ﴿١٩﴾

109. If they turn away, then say, “I have informed you in a clearly distinct manner

(thereby completing my responsibility to you). **I have no idea whether what (punishment) you have been promised is nearby or still far off** (only Allaah knows when it will take place and whether it will be in this world or in the Aakhirah).”

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾

110. Without doubt, Allaah knows what is spoken loudly (publicly) and He knows what you keep secret (and can therefore hold you accountable for everything you say and do).

وَلِنْ أَدْرِيَ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾

111. I have no idea whether it (the delay in punishment) is a test for you (to see whether you repent) or an enjoyment until a stipulated time (during which time you will increase in sin and stand to deserve even greater punishment).

قُلْ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

قُلْ

112. (When his people refused to accept this despite his greatest efforts), He (the Rasool ﷺ of Allaah) said, “O my Rabb! Judge (between my people and myself) in truth (by granting me victory over them to show them that I am on the truth) ! (Then addressing his people, he said,) Our Rabb is the Most Merciful, and the One from Whom assistance is sought against what you people fabricate (He will assist us Muslims against our enemies).”